THE BLACK PANTHER

INTERCOMMUNAL NEWS SERVICE 25 cents

VOL. VI NO. 7 Copyright © 1971 by Huey P. Newton SATURDAY, MARCH 13, 1971

PUBLISHED WEEKLY THE BLACK PANTHER PARTY MINISTRY OF INFORMATION BOX 2967, CUSTOM HOUSE SAN FRANCISCO, CA 94126



FREE ANGELA



STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY AND SUPREME SERVANT OF THE PEOPLE, ON THE OCCASION OF REVOLUTIONARY INTERCOMMUNAL DAY OF SOLIDARITY- MARCH 5, 1971

Power to the People, Brothers and Sisters,

First of all I would like to thank all of you for my very presence here, because if it weren't for the Power of the People, I wouldn't be here tonight. I'm not here because of the Black Panther Party; I'm not here because of any group, I'm not here because of a group of kamakazis. I'm here because of the Power of the People.

We must remember that Revolution is a process. It's not a conclusion; because once we conclude, then we become counter-revolutionary. And that means even with the gun in our hands, because fascism also has a gun. And I would like to say tonight that the Black Panther Party stands against all forms of fascism, including sexual fascism. That we are against all kinds of chauvinism, including racial chauvinism; we're against sexual chauvinism, national chauvinism. We're intercommunalists. Before I went to prison, most of you know, you are aware, that I never made any speeches, you see, because I'm not a very eloquent man. I'm better known by the actions. And the Party was built upon the actions. And the action itself is a process. And we're not ever fixated. We haven't accepted any dogma. And we will not.

And I would like to say this, that from now on the Party itself will be better known by its contributions to the People, for the simple reason that some people around us seem to want to be known through the Media. But the Party can only judge itself through establishing certain survival programs, pending Revolution. Because remember, you make the Revolution. We can't free political prisoners, only the people can free political prisoners. And a people who are not free cannot free their prisoners, cannot free the prisoners that fascism makes. So I would like to say that we must work very hard in order to lift the consciousness of the people. We must free our Chairman Bobby Seale, Angela Davis, Ruchell Magee, the Soledad Brothers, the seven and the three, and all other political prisoners. Randy. We have to free all of them.

But we must remember that we must exhaust every possible tactic. And we must let it be known that never broadcast military tactics for military reasons. It's perfectly correct to broadcast military tactics for political reasons. That's what Uncle Ho said, and I agree with him. So we would like for the people to know that there are many things that we will not discuss in public. But what you can do is watch the fruits of our work. And we would like to say that our Party became an intercommunal Party upon its actions. And I think that's very good. So I'm asking you in order to free all political prisoners, free the people, free the woman and also the man, that we have to get together in unity by substituting verbal expressions for action. The final test of the pie is the action. We'll stand on the Black Panther Party. The Black Panther Party from 1966 when it was formed will stand on its record, will stand on the action. We won't claim to be ultraleftists; we won't claim to be infantile leftists. What we'll do is act in accordance with the particular set of conditions and the particular problem that we have at a time. So please judge us upon our actions and we will develop like that. We will not develop with lip service coming from anyone. And sometimes I'm very thankful that I don't talk too well, because that's only one way of communication. We say that a picture is worth a thousand words, but action is supreme.

But what kind of action you take will depend upon the particular set of conditions. And I say all of this, because you know the Party and the world today is under turmoil. And this is very good. We always have welcomed all forms of contradictions. Because without the contradiction there is no transformation. So from the contradiction that has developed now in the world and in the Party, we hope to have a qualitative leap. If this leap eliminates some of us, then, of course, we'll weep for that. But we must not stop the Revolution. I will not stop the Revolution. You should not stop it. And, for all that it's worth, we know that words will never stop it. Words will not start the Revolution either. Only action. 'Sixty-six kicked off the armed manifestation of Revolution in this country, because it focused upon the need for the People not only to defend themselves, but also to develop a consciousness necessary to perform and to act to be able to fight in a protracted war. And that is why it is necessary for us to develop the correct ideology, which is a system of thinking. And we must not rely upon and conclude with the philosophy, which isn't necessarily a conclusion.

So we're ideologically revolutionists. We're in a constant state of change. And we fight with all people who want to change, because we know change will offer our hope. So after all of this, we must pay more attention to what is happening. The news media has attempted to discredit the Party by saying that it's over, because they don't see anyone. I think our programs are better than the Party. The communities are involved in forty-four cities. We must support these; we must expand them. Because I read an article, recently, a few months ago, where Che had some problems in Bolivia, because the peasants were so unconscious until he could not rally them even with the "focos". They did not understand why the military, the regular military was dropping. So what did he do. He attempted to form certain programs that he called survival programs. He attempted to form a free health program in order to get the peasants inside, to help them, and also to provide things for his focos. He also took to form a free breakfast program, a free shoe factory, and a sporting good store (for obvious reasons). So programs are good. Because an act that might be revolutionary might be counter-revolutionary, if the correct preparations are not made.

So to be a serious revolutionist, we must know that we are involved in a process, and not a set of principles or conclusions that are of face-value revolutionary. I do not know one thing that is revolutionary in itself. And all things might be revolutionary in context. In other words, capitalism was revolutionary when it kicked out feudalism. And now we have a situation where the capitalists have become the imperialists, and the people of the world, of the communities of the world will have to kick them out. So in order to free Angela, Bobby, Ruchell Magee and all other political prisoners, we must kick the fascists out. And we cannot do it with lip service.

POWER TO THE PEOPLE

FREE ANGELA



POLITICAL PRISONER U.S.A.

Recently it has become all too obvious that through their various means, the agents and agencies of the U.S. Empire's ruling circle have powerfully struck at the main artery of the heart of the struggle of Black people and other oppressed people. That is, they have struck at our unity, which is the core of our winning, of our survival, of our being free. Divisiveness is the main tool the oppressor has to defeat the oppressed masses' struggle for liberation, revolution. Every attempt has been made to separate our forces: the killing of our leaders, the jailing of those who openly oppose the fascist ruling circle, the extreme use of the mass propaganda media to determine how we think about each other, co-optation of our statements and revolutionary slogans. All of this.

The Black Panther Party, however, has withstood verbal insult and attack, has withstood physical attack - jailings and assassinations, and has become stronger in our commitment to our people, to all the people to bring about the kind of unified mobilization of the people required for the pending revolution. We have suffered attacks from the Super American Empire Structure because our programs, our ideology represents the true interests of the people. And we have survived these attacks because our programs, our ideology represents the true interest of the people. And we know, as we always have, that because our aim is to serve the people, that we cannot be defeated.

The Black Panther Party, per se, is not the important factor. It is the idea, the ideas set into motion. It is the programs, the survival programs, the programs to bring us all to a unified, organized and strong juncture, at which together we can begin to transform the society into what we choose, what we need, desire for the benefit of us all. The important factor is that we not be waylaid, short-stopped by any devises or designs of these vicious men. For time and history are on the side of the people in the long run. But if we can be divided now, at this period, in the short run, we, the people, may not survive to know or have our New World.

Then when we consider those who have been singled out for particular punishment by the Empire's forces for having said or done something in our interests, in our behalf, we must stand firm and not allow repetition - the wicked process of these pigs to nibble away before our very eyes those who are of our camp who speak and fight for our cause.

Angela Davis has certainly received a great deal of attention. But the Black Panther Party has not obviated, made it clear our strong love for and support of Sister Angela. And we know this leaves a gap in our camp, a schism in our forces, Black people's forces, oppressed people's forces.

Sister Angela is not unknown to us. She has been a part, a strong force, in the revolutionary struggle of our people, of all the people. And she has particularly although no longer an official member of our Party, devoted her work for the people to lending her support to those in our Party who are, as she now is, held in the maximum security camps in the U.S., because of political ideas - that is, our political prisoners, prisoners of war. Everywhere she spoke, she used the opportunity of her own case, surrounding her teaching at U.C.L.A., to inform people about the case of Chairman Bobby Seale and Ericka Huggins. She came to see about Bobby, as Fred Hampton would say. She was in fact the head of the Bobby Seale Defense Committee in Los Angeles, helping to raise support and funds for our incarcerated Chairman. And she would use every opportunity to bring masses of people to the cry, "Free Bobby, Free Ericka".

For Angela knows and exemplifies that parties cannot, must not disrupt the maintenance of the solid support we must all, all of us in the revolutionary camp, have of each other. That we must know that to divide us is the chief aim of the very oppressor we fight. And she made it clear that to cry, "Free Bobby", is to say free all political prisoners, free all the people. And personalities are not involved here.

However, the Black Panther Party wants everyone to know that we appreciate our Sister, Angela Davis, for she is herself a unifying factor in the struggle of Black people, of all oppressed people to survive, to live, to fight the racism, fascism, imperialism under which we all commonly suffer and to put an end to this forever and institute our new world.

And we want the people to know that the Black Panther Party stands behind Angela. For by everyone's making known his support of Angela, we can turn the power structure's trick into our gain. Angela has been the example herself, in her action and practice, that to Free Angela is to free Ruckell, Bobby, Ericka, George, all political prisoners, the people!

ALL POWER TO THE PEOPLE!

THE STERILIZATION BILL



The Black Community Information Center and the People's Rights Organization aligned themselves with other local groups to fight the passing of the "Sterilization Bill" before the State Legislature of Tennessee. The Bill states "one illegitimate child" must submit to sterilization in order to stay on welfare.



The people of Nashville, Tennesee protest blatant violation of social protection of all mothers and children.

This Bill is a clear violation of the "universal Delaration of Human Rights", passed by the United Nations (Article 25, sections 1 and 2) It should be noted that the United States is one of the few countries that refused to ratify the declaration. Section 2 of the Charter states:

"Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection."

It also violates the United Nations charter and clearly shows that these "Pigs" will go to any means to eliminate Black People from our due rights. Genocide!

The Black Community in Nashville responded to this Bill by setting up pickets in front of the State Legislature. The pigs who claim to represent the people responded to the pickets with boyish laughter and unconcerned nods.

A meeting which was held after the day of picketing evaluated the circus and decided that we must take more positive action in dealing with these buffoons. The result of this meeting was a State-wide demonstration to be held in Nashville on March 3, 1971. The demonstrators, in order to show our objections, were to take over the State Legislature. And by this we the people could vote down the bill, and pass bills that will meet the needs of the oppressed masses.

The masses of Tennessee are beginning to realize that the only way they will be heard is to take direct political action and deal with these pigs by any and all means necessary.

Serve the People
Black Community Information Center
Nashville, Tenn.



People of the community picket state Legislature of Tennesee.

FAMILY ASSISTANCE PLAN AND WELFARE – RACIST INSTITUTIONS

The history of institutionalized racism in America has created a continuing pattern of discrimination which reflects itself in the distribution of income. Over the past twenty years the median or average family income of Black people has been only 50 to 65% of the average white family's income. In 1969 the average white family's income was $9800 while the average Black family made only $6200.

This racism is also reflected in the welfare rolls. 17% of all Black people in the United States are forced on to welfare but only 3% of all white people are recipients.

A lot has been said about how demeaning welfare is, how low the payment levels are, and how people on welfare are abused.

But it is not well understood that the welfare system itself divides recipients into categories based on their ages, physical conditions and family characteristics. The categories are so designed that Black people fall into the one that pays the lowest level of benefits and mistreats recipients most.

Black people are a minority in the three welfare categories that aid the aged, disabled, and blind. In the fourth and largest category, Aid to Families with Dependent Children, AFDC, Blacks constitute half the caseload. AFDC payments are significantly lower than grants to recipients in the other three categories.

Old Age Assistance, OAA, provides help for needy people over 65. Four out of five OAA recipients are white. In Alabama an aged couple receives $186 a month while an AFDC family of two gets only $52. Ohio pays an aged couple $200 but an AFDC family of the same size only $140. Only twelve states pay the same amounts to both OAA and AFDC recipients. The rest give much more to the aged even though federal authorities say a family with growing children needs a larger amount.

This discrimination will become federal policy under Nixon's new welfare bill. Under FAP, the family program which replaces AFDC will provide a family of four $133 a month. The adult category which replaces the other three categories will provide $130 per month as a federal floor to a single individual.

In a statement issued February 26th, Under Secretary of Health, Education and Welfare, John Veneman made it clear that the government will comply with the wishes of Congressman Wilber Mills and single out the family category for attack.

Veneman made it clear that a family will find FAP "hard to get on and easy to get off." The adult category will be taken out of the welfare department altogether and operated by the Social Security Administration.



Aged, disabled and blind people will be able to walk into a Social Security office sign a form stating that they need financial assistance and they will be on the rolls subject only to routine random sample audits.

On the other hand the families will be required to submit the same endless display of rent receipts, payroll stubs, birth certificates, and court orders to track down absent fathers that characterize the present welfare system.

In separate actions the Nixon administration announced a cutback in AFDC-UP, a program that aids Black families with a father in the home, and an investigation of AFDC families with federal officials entering people's homes. At the same time H.E.W. refuses to investigate the fraud committed by state welfare departments in denying AFDC recipients in violation of federal regulations while Health, Education, and Welfare stood by.

To Summarize: Black people are forced on to welfare in proportions that far exceed whites. Black people are channeled into the AFDC category where they are subjected to greater abuses and lower benefits in all but twelve states. This example of institutionalized racism is being etched into the federal law by the Family Assistance Plan and the actions of the department of Health, Education and Welfare.

FROM EXPLOITATION AND RACISM TO FREEDOM AND LIBERATION

The beginning of the Black people of Cairo's current struggle, was March 31, 1969, when the white vigilantes of Cairo shot into the all-Black housing project for over 2 1/2 hours. This was not the first time whites had done such violence on Blacks. It marked a new age, however, in that Black people stood up to the racists and refused to give into these actions which were meant to keep the Black man "in his place".

Shortly after the shoot-out the Black citizens began an economic Boycott against their white oppressors. They said: "White Hats Must Go or Black Folks Will Keep Their Dough". The whitehats did not go-- they are still here and actively involved in violence against Blacks. However -- neither did the Boycott stop. It is still in strong effect. As a matter of fact whitehats did not go-- but store after store of the white merchants has had to go, and others are still going as the strength and determination of the Black people grows and grows.

Soon after the Boycott began the Black people began their organization-- The United Front. They called the Rev. Charles Koen to return to Cairo, the place of his birth, childhood and youth, to lead them. Since then the Front has developed a strong local organization and has helped create other Fronts in many cities and a National Organization which covers the country.



Black people boycott White racist merchants in downtown Cairo.



Miss Joyce Gilkey, a victim of racist sniper fire, speaks at a rally at St. Columbus Church

The United Front too, through opposition from the Mayor, the white citizens, the Governor and the Federal Government has remained. Early in the struggle, during the summer of 1969, the Front traveled to the State Capitol with a "Resolution to Save Cairo". Pharoah Ogilvie hardened his heart, arrested over 200 Front supporters and refused to act on the Resolution. Like Ogilvie, the city of Cairo and the Retail Merchants have turned down one specific proposal after another which has been drawn up by the Front as a means of ending the racial turmoil and which would help bring peace and harmony to the city of deep trouble. They, like the Governor responded, not with love, but with more violence. Today more than 300 additional State Police are here at the request, of the Mayor. The police seige of the Black community included these as well as whitehats, and city and county law enforcement agencies. Even now Front officials have developed documents of progress to submit to responsible officials and businessmen in a comprehensive program to save the city.

The Black people have, for the most part, lived through 150 nights of shootings by whites into their neighborhoods and homes. Many have been wounded. Tragically some have lost their lives. Black people have not returned the violence to the whites. They have defended themselves in their homes. Hundreds have been arrested in Cairo. The Front has put up over $50,000.00. in cash as bonds. Many Blacks have been beaten. Harrassment and intimidation are a constant part of their lives. But their spirit remains high. Their awareness and understandings are deep..

Economic development is a reality. A clothing store; a food market; and the beginnings of a shopping center, long delayed by illegal means by the Mayor will be built. Other programs in employment and production are being developed on a cooperative basis, so that all the people can benefit. Political education on a continuing and meaningful basis helps lead the Blacks to more realistic and understandable involvement in the struggle.

In the Federal Courts, the Front has filed a dozen or more suits against the oppressive agencies in Cairo. Some have been won. Others will be. Blacks serve on juries. Today it is harder for the judicial system to send a Black man in Alexander County to the penitentiary on trumped-up charges than ever before. They sometimes still go. We must do more work in this important area.

Hundreds of thousands of dollars in foodstuff and clothing has been distributed without cost to the poor of Soul Valley, as the Blacks have renamed Little Egypt. These came from the contributions of friends and supporters throughout the country. Much more is needed.

Millions of people across America are aware of the plight of Cairo's poor and Blacks because of an elaborate communication system developed by the Front and because the Rev. Koen and other leaders of the Front have traveled hundreds of thousands of miles to tell the Cairo story.

Tuesday, March 16th, 10:00 am
San Rafael, California
Marin County Civic Center
Your Day in Court !



THE STATE OF CALIFORNIA IS PROSECUTING ANGELA AND RUCHELL IN YOUR NAME

(THE PEOPLE OF THE STATE OF CALIFORNIA VS. RUCHELL MAGEE AND ANGELA DAVIS)

COME TO THE COURTHOUSE AND STAND OVER THE SHOULDERS OF THE COURT !

ON THIS DAY THE COURT WILL ALLEGEDLY HEAR THE MOTIONS OF THE DEFENSE. IN ORDER TO GUARANTEE THE SEMBLANCE OF A FAIR TRIAL, THE PEOPLE MUST BE PRESENT IN SAN RAFAEL TO STAND OVER THE SHOULDERS OF THE COURT AND THE STATE.

ARMED BLACK STUDENTS DEFEND WILMINGTON CHURCH DURING THREE-DAY SIEGE

Wilmington, N.C. (LNS) "What happened here was as close to an insurrection as anything I've ever seen," said one black observer. "About 1500 high school students became involved one way or another."

For three days in early February, armed black students defended Wilmington's Gregory Church which serves as a black community center, from attacks by marauding Klansmen and police. One black student and one Klansman died in the attacks.

After four black public school students were suspended for alleged participation in racial disturbances, students got together and demanded black studies programs, greater black control over decision-making, and a holiday in honor of Martin Luther King from three Wilmington high schools. A boycott of classes was called when the city school administrators refused to negotiate the demands with the students.

On February 4, the second day of picketing, 2000 students and supporters marched on the city hall to once again present their demands, and found the offices padlocked.

When the marchers regrouped at Gregory Church, they found that bomb threats had preceded them to the church. Since Wilmington has long been a stronghold of Klan activity, the people in the church began to build barricades and arm themselves, fearing an armed attack.

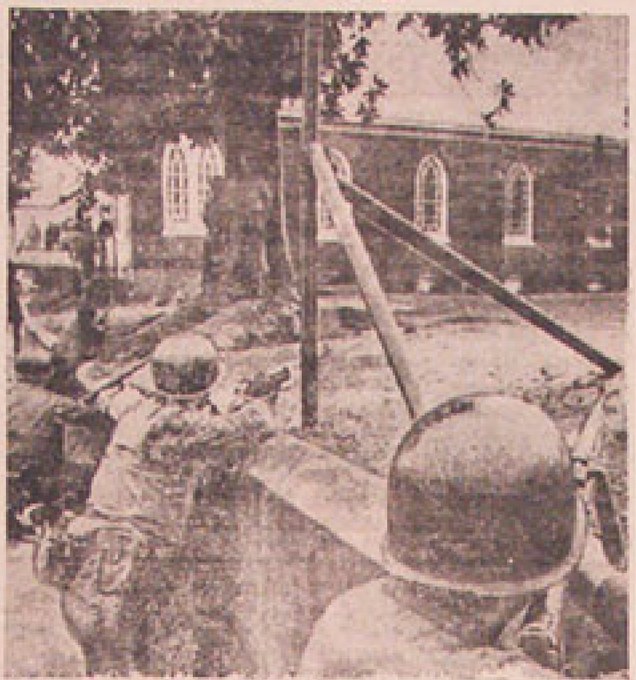
That night, bands of prowling Klansmen converged on the church in cars and pick-up trucks loaded with weapons. They drove straight through the police lines set up a few blocks from the church. Some of the men jumped out of their trucks and began to shoot. The blacks inside returned shots, and fatally wounded one of the Klansmen.

Police claim that the dead man, Harvey Cumber, was just coming home from the store and was not part of the Klan offensive. But people in the church saw him hop out of his truck and point his gun at them.

"I guess he figured he could just walk into the area and start shooting. Maybe he could have twenty-five years ago," said one of the blacks who witnessed the incident.

The next day, when a fire believed to be set by arsonists broke out a block from the church, firemen at first refused to enter the area. They finally showed up one hour later. Some unarmed blacks from the church had come earlier to fight the fire. Police who showed up with the firemen, began shooting at the people near the fire. The police repeatedly shot Stephen Mitchell, a member of the student steering committee, dragged him 50 feet to one of their squad cars, and beat him to death. The police claim they shot Mitchell in self-defense.

Six hundred National Guardsmen came in on February 7 and Wilmington "quieted down." Church trustees, who were under tremendous pressure from the city government, asked the students to leave. The students returned to their homes in the community. Eugene Templeton, the white minister of Gregory Church was fired for supporting the students. The next night, a detachment of 50 National Guardsmen and local police charged the church with rifles and machine guns mounted on tanks. But only the janitor was there to meet them.



Pig's attack Gregory Congregational Church, Wilmington, N.C.

PIGS SHOT IN SEATTLE

On Thursday, Feb. 18 th, 1971, at approximately 10:00 a.m., a lone pig, John P. Bernasconi, stopped two brothers to write a ticket for an alleged traffic violation. A struggle ensued and the pig was shot twice. The brothers fled on foot leaving the car they were stopped in, and went into a house in the nearby all white community. They abducted the resident of the house to hold as a hostage and continued to flee in his car. Shortly after this, the hostage was released and shortly after that, the car was found abandoned in the Black community where the brothers escaped to safety.

By noon (2 hours later) the same day, there was a great increase in the percentage of harassment, brutality, and arrests of Black people in efforts to locate the suspects. Brothers were kidnapped off the streets and several homes were vamped on by the Seattle pig department. These included F.B.I., homicide detectives and regular city patrol pigs. Brothers were falsely arrested and held on suspicion and later released. The Pig John Bernasconi was reported in critical condition. Several hours later after surgery it was stated that this foul traducer would live. All suspects held have been released and no one has been charged with the shooting as of this writing.

PIG SHOT AND KILLED

On Friday, February 19, 1971, at approximately 10:00 p.m., pig Hazard P. Butterfield was shot to death. Butterfield was shot once in the chest when he answered his front door. He staggered back and fell dead on his living room floor. Two 19 yr. old white youths have been arrested but have not been charged, yet.

ALL POWER TO THE PEOPLE
N.C.C.F. Seattle, Washington



ELDERLY BLACK MAN'S BACK BROKEN BY PIGS

Leonard Parker is a 51 year old Black resident of Phoenix, Arizona. Mr. Parker is the father of six children, all of whom are still at home. He and Mrs. Parker have been married for 28 years. Mr. Parker has worked at the same job for 25 years. However, as of this date, Mr. Parker will probably never be able to work again. His back was broken by about ten Phoenix police officers who were allegedly "arresting him." This is what happened;

the truth so help me God. It happened on November 7, 1970. It was about 2:00 P.M. in the afternoon. I was on my way home from work. I was going South on 24th Street near University St. just below the railroad tracks. I noticed this police officer was driving like he was crazy, going real fast. I pulled over to the side so he could pass. He pulled over another man (White). They were right in front of my car. I had to stand there for a few minutes because it was so much traffic. The police officer talked with the man for a few minutes and then the man left. The police officer did not give him a ticket or a citation.

Then he came up to my car. Chapman, the police officer, asked for my driver's license. I gave it to him. He asked me if I had ever had a ticket before. I said no, not for a while. He said, "Well if you haven't had a ticket before, you're gonna get one now." Then he hit me (I had gotten out of my car) in the head and I grabbed him. I did not hit him at all. I just held him because I knew if he got free he would kill me. I told him I would hold him until some more officers came. Then we could have gotten it straightened out. Then a Black man came up in his car. He said he was a police officer. He grabbed Chapman's gun. He was going to shoot me. I put Chapman in front of me so as to defend myself. Then some more police officers came up. They grabbed me and jammed me up against the car door. They maced me and beat me up. This is when they broke my back. There were about ten police officers.



Leonard Parker back broken by pigs

They put me in a police car and drove me to a place between the Hideaway Bar and the Coca Cola Plant on Buckeye and 24th Street. One of them said, "You Black ----, we ought'a blow your brains out." Then a paddy wagon came and took me to jail. I told them I needed to see a doctor for my back, but I didn't see one until about seven days later. He was a doctor in the jail. He gave me some pills for my back. They made me so sick I vomited.

The paper said (Arizona Republic February 18, 1971) that Chapman testified I said to him, "I'll kill you, I'll kill you." That is not true. I never said anything like that. I was just trying to defend myself. During the hearing the Black officer (Wiley Brice) testified that I told him to shoot Chapman. Again this was another lie. I don't see how a Black man can be on their (policemen's) side. Even if he is a police officer you should be able to depend on him to tell the truth."

And so Leonard Parker has been another victim of the establishment whose agent is the policeman. Mr. Parker stayed in the hospital for about two months. At his preliminary hearing he had six character witnesses who testified for him. They emphasized that Mr. Parker is not the type of man who would assault a police officer.

A date for Mr. Parker's trial has not been set. Judge ... reduced the ... of ... $400,000 set by Justice of the Peace Jenkins. Mr. Parker has been released on his own recognizance. If he has done all the police said he did why would he be free without bond on his own recognizance?

Black people must do something about this. Black people must become concerned about their own brother's plight. The charges against Mr. Parker are assault with intent to commit murder, three charges of obstructing a police officer, and assault with intent to do great bodily harm. It would seem to this reporter that the charges should be going the other way. An attorney for the state has not been assigned to this case as of yet. But still Black people can write;

Moise Berger
County Attorney
101 West Jefferson
Phoenix, Arizona 85004

We should demand that the charges against Mr. Parker be dropped. Mr. and Mrs. Parker have incurred numerous medical, legal and household expenses. They have four children in school.

Friends for Mr. Parker

ANGOLA – SLAVE LABOR CAMP OF LOUISIANA

One of the most effective methods used by the Black Panther Party to politically educate Black people in Babylon is to highlight the contradictions that exist between the bourgeois, the racist ruling class and the lumpenproletariat, the poor oppressed masses. That is, to create conditions that will force the racists from behind their smokescreen of demagogic politicians, pacification programs and lying "house-niggers", so that the people can see them for what they are: murdering, mad dog racists who are attempting to execute genocide upon the Black people in the U.S. In some areas because of the large amounts of money and energy spent on pacification, or, the presence of a large Black working class, or, simply because of the ability of those in power to disrupt communications among Black people in the ghettos, it may take awhile before the reactionary forces of the pig power structure show their faces.

This is not the case in the southeastern section of Babylon. Here, in the Deep South, BLack people have never been allowed to enjoy the fantasy of freedom.

Here in Louisiana, particularly, every woman, whether young or old, lives in constant fear that her man or her brother or her father or son will be arrested and fed into the man consuming gates of Angola State penitentiary. This fear is real; this fear is justified. It is the same fear that has haunted our Black women since we were brought to this country in chains, 400 years ago. It is the knowledge that if her son shows the spirit and will to resist slavery, then his death by the hands of the racist ruling class is inevitable. Today in Louisiana everyone has a relative, a friend, a lover that has been in or is in this slave labor camp. Some of them returning crippled in mind and body; some of them never to be seen or heard of again. This evil inhumane system of forced labor of Black men is one of the many clear-cut contradictions that exist between the ruling class, the fascists, and the poor oppressed masses in the Deep South that is a daily reminder that Black people are still slaves.

Angola State Penitentary lies on the Mississippi River in North Louisiana in a shallow valley. (Ironically, the land that this hellhole was built on was donated to the State by a Black woman.) The slave labor camp resembles a huge plantation that is bordered on one side by swamp and the river and on the other three sides by woods and hills. There are no communities of any kind close by, and the only reliable communication with the outside is by shortwave radio. There is only one road in or out of the valley, and the pigs control that. The temperature can climb to 120 degrees in the shade in summer, and drop below freezing in the winter. The main prison population lives in large barracks where the rape of young prisoners is commonplace. And men fight, and sometimes kill one another over the favors of a "gal-boy". Homosexuality is encouraged by the prison hierarchy to promote disunity and further degrade the unfortunate brothers that are sent there.

Here in Louisiana the State Penitentary is run for the dual purpose of lining the pockets of the ruling class and their running dog lackies, and to break the spirits of young Black men before they organize and move to correct the injustices that the fascists have perpetrated against the Black people and poor oppressed people of Babylon. To be assured of a constant supply of Black labor, periodic sweeps are made in the ghettos. And if you are Black, young and have come to the notice of the pigs, you can expect to spend sometime in the cane fields or cotton fields or in the forest. And if you show the slighest resistance to this breaking-in, this "conditioning", you are marked as a "bad nigger" and for death.

There are several methods used to murder Black men at Angola. Most of the guards are Black, boot-licking trustees, with long sentences to serve. The head pigs, the "captains", arm these "line pushers" with 12 guage shotguns and rifles, and send them into the fields. This is done after reminding them (the "line pushers") that they will get one year off their sentence for every "nigger" that they kill. If a prisoner steps out of the chow line, or is too slow cutting cane, or runs across a snake in the cotton fields and jumps out of the row to keep from getting bitten, he will be shot. In the fields there is a White man (the captain) on a white horse, overseeing the work. If a prisoner gets too close to this pig, he will be shot without warning. If a prisoner falls or is pushed off the back of one of the trucks or trailers, he will be shot.

In February of this year, five brothers, ages 16 to 18 who had just gotten to Angola, were in line to get work gloves. Since there weren't enough gloves to go around the brothers broke the line in an attempt to be one of the few to receive them. All five were shot and killed by boot-licking murderers, before they even realized what had happened. In January of this year a 17-year old brother, railroaded through the racist courts on a rape charge, was deliberately pushed off the back of a trailer into the path of a truck and crushed to death. His death was listed as an accident. The death of the five young brothers was listed as "shot while attempting escape." If a prisoner gets a chance to escape and manages to get outside the camp, the pigs realease big, man-killing dogs that are bred and trained to hunt down and kill men. If a man is caught by these dogs, what is left of him is buried on the spot. The pigs of Angola had one huge dog named "Nigger". Everytime he killed a brother the pigs would cap one of his teeth with gold. He had a mouth full of gold teeth to show how effectively he served his masters. There was an instance in which a brother was jumped on by this dog in the field. The dog was killed in the fight. The brother was formally charged by the prison administration, tried and given ten more years for killing this dog.

The Black people of Louisiana are aware of Angola. They are aware of the racist government that perpetrates these atrocities. The people know that the fascist government of Louisiana is arrogant, that it doesn't even attempt to hide the brutality and cold-blooded murders of these men. And the people know that they aren't free. The viciousness of the day-to-day oppression by the fascist ruling class constantly reminds them that they are not free, that they are still slaves. And this makes the people hate these pigs with a fierce intensity. And this hatred of the pigs will soon light the fires of armed struggle, bringing death and destruction to the fascist dogs and freedom for Black people and poor oppressed masses throughout the world.

LONG LIVE THE PEOPLES STRUGGLE

Political Prisoners, Parish Prison
New Orleans, Louisiana
N.C.C.F.

G.I.'S BARE RACIST TACTICS IN VIETNAM

Detroit, March 3 -- How the Army "uses mental and psychological tactics" to divide black U.S. soldiers from the Vietnamese was described in considerable detail at the recent Winter Soldier Investigation here.

Alan Acker, a black ex-GI who served in Vietnam told the jammed hearing the way it went.

"Big black soldiers with guns were chosen to be sent first into villages of women and children." he said. "Blacks were put on garbage detail where they had to give garbage to Vietnamese people. The people lived off the land before, but their food supply was destroyed."

Others told how Vietnamese in base areas were encouraged to discriminate against black soldiers and were told that "we have tails."

Despite these racist tactics, Indian veteran Charles Haney said, "I got to know the Vietnamese people there, and I knew they were just like us. I've grown up with racism. The same massacres happened 100 years ago to the Indian people. As for chemical warfare, in those years they put smallpox in the blankets to give to the Indians."

Veterans told how 40 black GIs joined a rebellion of civilians in Okinawa after a mother of 10 was killed by a truck driven by a drunken sergeant.

A Japanese-American veteran told the audience. "I was called 'Jap' and 'Gook' constantly all through training. I was not allowed to enter the PX several times because I am yellow."

Another Asian-American veteran told the audience, "The relocation of Vietnamese to camps strikes home to me because my parents and Japanese-U.S. citizens were 'relocated' during the Second World War. This racism is brought home to the U.S. Asian people are referred to as 'gooks' by returning servicemen in the Los Angeles area. Atrocities are happening right here. Two Asian brothers were hitchhiking; they were brutally beaten by racists so badly they spent six months in the hospital.

"The systematic and deliberate genocide of Black and Asian people through use of racism just cannot be allowed any longer. These are crimes against all people, working class and Third World people in the U.S.

HOW PROTEST IS HANDLED

A few blacks who "talk up" the military are given good jobs, while the majority are sent into combat, according to former mess sergeant Larry Brooks, now an auto worker.

"I played on Whitey to get a good job," he said, "but I blew it. I started rapping and organizing meetings in the mess hall every night.

"They took my temperature and sent me to a psychiatrist. I cooled it awhile, then I rapped again. They sent me on a 5-day vacation to Thailand. When I got back, all the brothers on mess had been sent into combat. I asked where they went, and was told, 'cool it', You'll be out in a few days. Then they sent me home.

Back home in the auto plant, racism and repression are the same but take different forms," Brooks added.

In his plant he said, blacks are put on the hardest jobs, like the hammer shop and the steam room.

Comparing plant conditions to military life, he said. "The working conditions are the same, I'm going through hell right now."

He said auto workers need "a shorter work week, opportunity for blacks to do the same job as whites, more dignity on the job, at least three weeks vacation time, more representation in the union."

William Light, also an auto worker, said, "The company threatened to throw me out for handing out Winter Soldier literature."

Light was refused employment three of four times at different places because he was in Vietnam.

"I've talked to white guys discriminated against because they were in Vietnam." he added. "They figure that any GI especially in infantry, is either crazy or militant."

"I came home to this freedom. a black veteran declared." On my way to a meeting the police stopped me. They saw this Winter Soldier badge ... and kept me in jail all night."

A black veteran told of the repression of Bobby Seale. With both fists raised, he stood up during the panel and called on the cheering audience "to get behind Angela, and say 'Free Angela and All Political Prisoners.'"

By MARY LOUIS

WACS FIGHT BRASS AT FORT LEWIS

On January 26, at Ft. Lewis, Seattle, Washington, Sp/4 (specialist, fourth class) Josephine Riviera was on sick call in bed in her barracks. Regardless of this fact, the racist brass ordered her out of bed and back to work. Josephine's CO (commanding officer) personally came to the barracks and ordered her out of bed. The CO threatened her with a court martial, if she refused to obey this order. Josephine told her "to go ahead but she would get what was coming to her". At this point the CO and her lackies tried to force Josephine out of bed. Miriam Vasquez, a WAC who was Josephine's cubemate, came to her defense and both women fought off the CO and her gang.

Both women were restricted on pretrial confinement to an old guard shack, at the most deserted end of base. The conditions of this guard shack were unlivable. There were broken windows, the water was rusty and the showers were open and totally unfit for use. The first Sgt. insisted that Josephine shower before being allowed to go to the hospital.

Miriam Vasquez was court-martialed and received an Undesirable Discharge. Josephine had a Kangaroo court martial and received 30 days hard labor, a $150 fine and a bust in rank from a Specialist Fourth class to a private.

Sue Steinman, a national organizer for the ASU said "Servicewomen are no longer going to accept the harassment of the racist brass. The ASU pledges full support to these fighting women."

American Servicemen's Union

REVOLUTIONARY INTERCOMMUNAL DAY OF SOLIDARITY FOR POLITICAL PRISONERS



BOBBY SEALE
Chairman, B.P.P.
Political Prisoner



ERICKA HUGGINS
Black Panther Party
Political Prisoner

"...REMEMBER, YOU MAKE THE REVOLUTION. WE CAN NOT FREE POLITICAL PRISONERS, ONLY THE PEOPLE CAN FREE POLITICAL PRISONERS."



ANGELA DAVIS
Political Prisoner



RUCHELL MAGEE
Political Prisoner

FREE ALL POLITICAL PRISONERS







Some of the participants were (l to r) Elaine Brown, M.C.; The Lumpen; Charles Brunson, reading revolutionary messages.

ALSO POST-BIRTHDAY CELEBRATION FOR HUEY P. NEWTON MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY AND SUPREME SERVANT OF THE PEOPLE





SONG OF THE YOUTH TO HUEY P. NEWTON

I. Four hundred years,
Now the man has come,
And with him, our paths we can see,
It was freedom or death,
his example has shown,
That no price is too high to be free.
II. We, Malcolm's heirs,
Have picked up the gun,
To help in the work you've begun
To serve and defend
All the people,
As you have shown us how.
Chorus:
We will fight by your side
Carry your thoughts and banner high,
From your teachings we have learned,
Comrade Huey we'll take our turn
And we will fight, we will fight,
We will fight.







GEORGE JACKSON

Political Prisoner



JOHN CLUCHETTE

Political Prisoner



FLEETA DRUMGO

Political Prisoner

AN APOLOGY TO THE SOLEDAD BROTHERS

The Black Panther Party wants Brothers George Jackson, Fleeta Drumgo and John Cluchette, the Soledad Brothers, and the world to know our profound regret and embarrassment in omitting mention of your case during Revolutionary Intercommunal Day of Solidarity. Our only consolation is that no error on our part can erase from the minds of the People the concern and solidarity they feel with your struggle for justice and liberation.

The Soledad case symbolizes to the world the struggle of Black People here in Babylon. The hopes of the oppressed masses of the world lie with us here, for our fight is the final fight to destroy the American imperialist monster. Brought to these shores in chains, worked as beasts of burden, prodded on by the lash, now our sweet justice lies in the fact that we are the dagger at the heart of the beast. As the imperialists run madly around the world, trying to hold their Empire togther, we are right in their midsts and have the ability and the will to fulfill for ourselves and for humanity the historic role of destroying this racist, reactionary death machine.

Nowhere is the spirit of this struggle greater than in the maximum security prisons of the U.S. The pigs lust for your blood precisely because you are a living example of the struggle for liberation, under the most intense oppression. The oppressor must kill the example of resistance, wherever it appears. And the oppressor intensifies his viciousness when the struggle goes on in his maximum security colonies. Therefore your struggle is the highest manifestation of ours, of Black People and all oppressed people to defeat imperialism. Your continued existence and example provide inspiration to those of us in minimum security.

FREE ALL POLITICAL PRISONERS

COMRADE GEORGE JACKSON ON ANGELA DAVIS



GEORGE JACKSON, POLITICAL PRISONER

Fascism has three faces: Its face "Out of Power", when its vanguard parties, partisans and pseudo-intellectuals engage the vanguard parties of the mobilizing masses, their partisans and intellectuals for control of a disintegrating society's economic and political life; its face "In Power, but not securely", when its regime is going about the business of smashing the vanguard parties and partisans of the still rebellious masses; and, finally, its third face, "In Power and secure."

Fascism then is a movement. It is alive, and a developing, changing thing-a historical process-a continuation of the old bourgeoisie authoritarian historical process. Its emergence and experiments in what I term contrapositive social mobilization has two disguised aims: first, to create a mass society that isn't to give the people of that society a feeling of community and participation with such meaningless devices as massive electorial politics that it may or may not be necessary to rig; a cornucopia of mass-produced, consumer goods that have little significance in the real quality of social life; and mass spectacular leisure sports that break down to little more than a controlled riot where strangers meet, shout each other down and often trample one another to death on the way home; and ultra-nationalistic, ritualistic events on days to glorify the idiots who died at war for the ruling class, or other days to deify those who sent them out to die.

Secondly, its aim is to hide its reformism-conceal the marriage between its political regime and the traditional, established capitalist economy (the regime as referee to protect the often conflicting interests of the ruling class elements). Competition through government intervention thus is reduced to little more than sport on the same par as the foxhunts, yacht races, golf and polo matches. Fascism is reform from the "invisible governing hand" of Adam Smith and the battle cry "laissez faire", from the French revolution to something quite different: Vilfredo Pareto's "governing elites" and Lord Keyns' controlled corporate capitalism. The dream of monopoly and cooperation among the ruling class elements is the core of the fascist arrangement.

It should be clear that the type of regime, or number of fascist parties, or formalization of political activity within the fascist state has little meaning at all. It reduces consensus political machinery, complex, massive and also state-controlled to totalitarianism. Fascism swept the modern industrial world on the heels of two great depressions (1920 to 1925, and 1929 to approximately 1938-39) and two great wars, World War I and World War II. A few of the first regimes fell as either the result of the people's egalitarian socialist movements, or due to competition among the several fascist nations whose military-industrial based economies moved inevitably from the quasi-closed state to uncontrolled expansionism. World War II was the result of fascist military, industrial, expansionist economic policy. Amerikan Fascism survived, and matured to its apex-its most logical arrangement...or let's say rearrangement, since economic reform and disguise are its key components.

When we speak of an Amerikan ruling class and their substructural ruling elites, as distinct from other forms of the fascist rearrangement, we are drawn lineally without important interruption to the Robber Barons; and if we trace their progress and violence, and the American authoritarian historical process back to this very day, we can easily arrive at just why the fascism of Amerika is the episodically logical fruition of the movement. Many of the national character traits of the latter half of the 19th century were later to be found in fascism. I refer to both the psychological traits evinced by the overt racism that has always permeated Amerikan society, its ultra-nationalism, and its historically violent drive always to expand to the next frontier. Then there are the social institutions themselves, reaching as far back, at least, to the late 19th century, that support through cooptative devices the private prep school, elite universities, right wing fraternities, sororities, debutante bullshit, the right summer camps for the youth, where the new rich and old rich start to work out their differences, summer resorts for the adults, cultural institutions, the "right" chari-

ties and clubs.

Though somewhat less conspicuous today (for fear of raising or helping to raise resentment) these same psychological traits and the institutions that support a closed ruling class and their hired or co-opted ruling elites are still very much part of the capitalist scheme. All simply tends to work more smoothly with the "new deal."

I mentioned a closed ruling class and their co-opted ruling elites. This doesn't mean new people are not constantly being assimilated into the ruling class and others leaving. It simply means that the process is regulated. Co-optation does reach down to the very lowest classes also; fascism in its third and secure dimension allows for some social mobility--even for the lowest. In fact, it's almost necessary to preserve the tranquility of the state and help with its disguise. Fascism goes down among the people, even the Black of the people and snatches up the most talented and gifted, educates them, assimilates them, uses them to hold up as evidence of the state's good intentions and promise.

Amerika attempted to co-opt Angela Davis. To weaken us and create another contradiction, they attempted to claim her soul and brilliance for their own--a very subtle form of tokenism, and a definite asset to their strength. But with Angela it failed. They took her into their bosom, provided her with the best of New England, Yankee and European education through their scholarship programs; gave her time and opportunity to develop and have her mind so that she might in the end strengthen in turn their hold over the masses. This is a typical fascist maneuver, aimed at first strengthening their own position within the state, and, of course, disspoiling us of our strongest and ablest partisans. With Angela Y. Davis it was an experiment that failed. She took what they so foolishly gave her and brought it to us, her people.

Setting aside for a moment her dedication, contributions and effectiveness in the actual struggles of the people, we can isolate the single fact that she did betray the neo-slavemaster-isolate that single fact alone and understand why they are now so determined to destroy her. They hate to make mistakes, especially serious ones. They very stupidly handed this gifted Black woman the means of their own destruction. She brought her gifts back to us; she never really left us. Over the last year or so of our exchange of confidence, I am certain that Angela Davis had the seeds of revolutionary consciousness planted deeply in her character from early childhood. I see this possibility reflected in every one of her contributions to our struggle. Just how many of us after working for years toward a lucrative profession would have, when challenged by the hated state, stood up, neck stiff as a steel post, and denied not herself or us, but the life style and system that vainly attempted to trap her in its dying contradictions.

But the affair at U.C.L.A. was only a small event in the maturation of this extraordinary, revolutionary Black woman, that I hold in the greatest of esteem, and whom I and we are forced to love in a very, very special way. My efforts to prove to the fascist enemy that the concentration camp technique will not work on the Black man in America could never have progressed as far as they have without the combined efforts of the Black Panther Party and the great sacrifices this beautiful sister has had to make in speaking for me. She spoke for me, for all of us trapped in the double-maximum security hell of Amerika's hidden repressive institutions. She has carried herself throughout her political life above reproach. For Bobby, for Ericka, for us in the California death camps, her well-worded message was the same--Freedom. Stop the quasi-legal lynching.

But it would do her an injustice to mention these overt thrusts against the enemy state as her only contribution to revolutionary practice. She has and continues (from a heavy maximum security situation of her own) to deal with the many contradictions that seem to hold our revolution in the doldrums. Some time ago she took on the additional responsibility of attempting to inject new life into the Amerikan Communist party with the explosive doctrines of Black liberation. She has never failed during her membership in the A.C.P. to oppose those policies or the ideology that did not reflect the realities of the class and race antagonisms of present day U.S.A. The sum of her political activity, throughout, has been non-sectarian and conducive to what I feel we all should be striving to achieve--a united left.

As Black people of two separate political parties, she believes with me that we should not accept ready-made passed down, older, and often not applicable internal, ideological battles. As Black people of two separate political parties, we both find it very easy to agree that the Black segment of the lower classes must make up the vanguard of any revolution that takes place here in the center of world capitalism. We have never failed to agree on any subject bearing on revolutionary political ideals. When certain members of her party attacked Comrade Jonathan Jackson of the Black Panther Party for the "practice" of his beliefs, Angela attacked them. No reactionary A.C.P. policy or ideology or the individual who represents the policy or ideology is safe from her censure. They have heaped criticism back on her in turn. I do not think it fair that she should receive criticism from her own party and the new vanguard also. I don't think any of us--as Black partisans-of the socialist revolution can afford the luxury of a protracted ideological Battle of any sort. We all live in the shadow of the gas chambers, or on a collision course with a pig bullet. I am a convinced exponent of Huey Newton's and the Black Panther Party's stand on intercommunalism. Angela assails me with questions honestly and sincerely posed. I answer them, and question her on the value of the Black worker as a revolutionary agent, and she presents solid evidence to the effect that he is disciplined, forms nearly 30% of the entire industrial work force, and we meet, without the smallest hint of hostility, at the theoretical juncture that, hypothetically, Huey's center city communes may be the vehicle for revolutionizing this all too conservative Black worker; then he in turn radicalize and revolutionize his White counterpart. And finally we both recognize that any contradictions in our beliefs are not basic and can be worked out with assiduous revolutionary practice at the production and street level. Such dialogue sincerely waged has to be the basis of a new revolutionary syllogism-exchange of ideals and practice minus any defensive reaction.

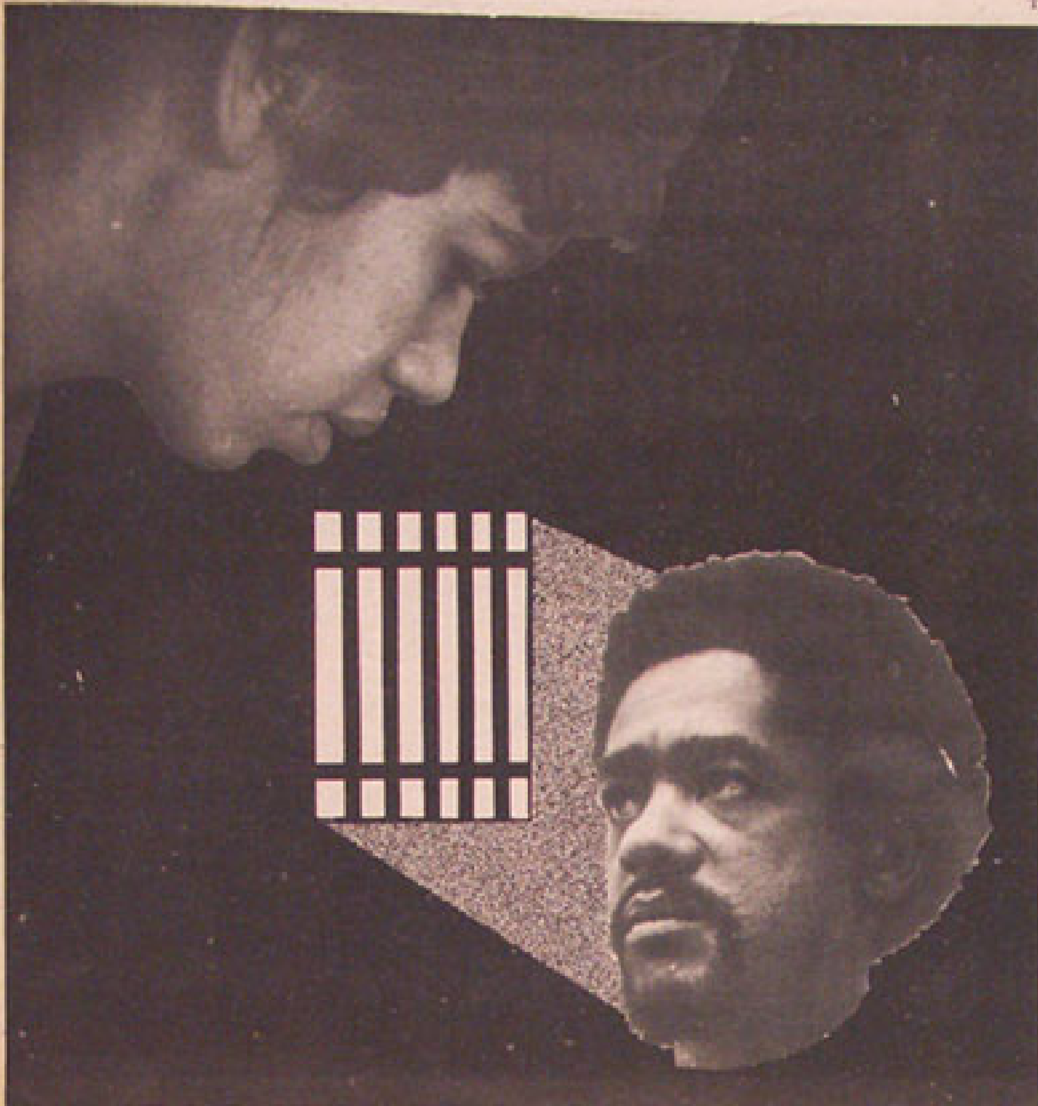
The insecure and possibly counter-revolutionary elements of the A.C.P. represent Angela no more than do the Tabor couple, and R.D. (Richard Dharuba) Moore, represent Huey P. Newton. The un-grounded attacks made on the Black Panther Party by these individuals of the A.C.P. must be viewed as they are--individualist and probably of an ulterior motive. All of the circular, counter-productive internal struggles must be resolved before we can move on our enemies; the ego must be taken out of revolution; the contradictions must stop at all cost and "by any means necessary".

Angela Davis is no one's "darling liberal". If she were she would not be sitting where she is now. And unlike Comrade Cleaver suggested, Angela has used her position as a noted political prisoner to focus the attention of all progressive forces on not only Comrade Bobby Seale's jeopardy but Ericka's also.

Finally I feel that the real problems within Amerikan society, the grave tangibles at issue with Blacks inside this society, can only be resolved by pursuance of inter-communal "solidarity". This is as important to our strength as the shotgun, the MI-AI. I call for an all out effort toward a united, progressive left!

WAR TO THE KNIFE!
A TRIAL BY COMBAT!
POWER TO THE PEOPLE!
Comrade George Jackson


FREE THE
SOLEDAD
BROTHERS



BLACK PEOPLE AND ALL OPPRESSED PEOPLE MUST MAINTAIN A UNITED FRONT TO FREE BOBBY AND ERICKA

Besides being hungry, miseducated, half-clothed, unemployed and indecently housed, Black people in the United States are being shot daily in the streets of their very own communities by racist pigs.

In 1966 in Oakland, California, Huey P. Newton picked up a gun and went into the streets to show the people of the Black community how to alleviate some of their constant suffering.

And at that time, there was only one man who dared to brave those terror ridden streets alongside Huey P. Newton. Bobby Seale was that man. Huey and Bobby co-founded the Black Panther Party and for a year they walked the streets together, defending their community & their people from blatant racism and exploitation. Huey and Bobby took an indefatigable stand with the Black community on whatever the people decided was in their best interests. They proved that even under the most adverse oppressive conditions, a strong united front could be achieved by Black people against their oppressors.

Then in October, 1967, the pigs, realizing that the Black Panther Party was a political party founded for the liberation of Black people, illegally incarcerated Huey P. Newton, the Minister of Defense of the Party. The Black Panther Party went forward, grew and progressed. Then again less than two years later another direct blow to the Party's leadership was dealt by the U.S. fascists. A most elaborate and sophisticated plot was contrived by the Federal government in conjunction with the states of California, Illinois, and Connecticut. On August 19, 1969, while riding in a car with several comrades, Bobby Seale, Chairman of the Black Panther Party was kidnapped off the streets of Oakland, California by F.B.I. pigs. He was arrested and charged with crossing state lines to incite a riot. The pigs alleged that riots took place at the 1968 National Democratic Party Convention in Chicago, Illinois and were incited by speakers attending an anti-war rally held at the convention. After an exhorbitant $25,000 ransom was raised to free Bobby, the pigs still detained the Chairman for several hours, while an arrest warrant was in route from New Haven, Connecticut charging him with murder, conspiracy to commit murder and kidnapping. These trumped-up charges from New Haven carried no bail.

Less than four months later, the Federal government was forced to declare a mistrial in behalf of Chairman Bobby Seale for the charge of crossing state lines to incite a riot, because it had so blatantly violated all of his constitutional rights (Bobby was denied the right to counsel of his choice and denied the right to be his own attorney) and people all over the world were protesting these fascists acts. All Black people were enraged and took a position solidly in support of Chairman Bobby Seale. Refusing to concede to a defeat by a Black man, the Black community and the Black Panther Party, the presiding federal fascist in the Chicago courtroom, judge Julius Hoffman, sentenced Bobby Seale to four years in State prison for demanding his rights in the court. This was done under the guise of a contempt of court law statute.

Shortly thereafter Bobby was returned to Northern California to fight extradition to Connecticut. With the aid of head fascist in charge of California, Reagan, this procedure was stepped up and in March, 1970 Bobby was extradited to New Haven. When Bobby reached New Haven, he joined several co-defendants. However, since that time four of these defendants in this murder conspiracy case have been given lesser charges and released from jail on bond. Another, co-defendant, Lonnie McLucas has been convicted of conspiracy to commit murder and sentenced to 15 years in prison. Currently, after a year of incarceration in isolation in several Connecticut State institutions, Bobby Seale and his one remaining co-defendant, Sister Ericka Huggins are in the jury selection phase of the murder conspiracy trial.

Ericka Huggins had been arrested a few months before the Chairman, on May 22, 1969. The assassination of Ericka's husband, John Huggins, Deputy Minister of Information along with Bunchy Carter, Deputy Minister of Defense of the Southern California Chapter of the Black Panther Party at U.C.L.A. by reactionary forces had taken Ericka to New Haven from Los Angeles in January, 1969. After leaving Los Angeles where she and John had worked in the Black Panther Party since early 1968 and where their only child, Mai, was born just 3 weeks before John's murder, Ericka remained in New Haven to organize for the Party.

Recognizing that Ericka's ability and experience was enhancing the Party's growth in New Haven, the pigs dealt calculated, detrimental blows to the New Haven Chapter. Until approximately two months ago Ericka was

continued on next page

continued from last page

BLACK PEOPLE AND ALL OPPRESSED PEOPLE MUST MAINTAIN A UNITED FRONT TO FREE BOBBY AND ERICKA



held in isolation from the main prison population and all other people (only immediate family and her attorney are allowed visits) at Niantic State Prison Farm near New Haven.

For the past four months almost, Bobby Seale and Ericka Huggins have sat in a small cramped New Haven courtroom while the jury selection process has taken place. A total of more than 1450 prospective jurors have been examined and excused because of either exposure to pre-trial publicity, prejudices against the Black Panther Party, Bobby and/or Ericka or Black people, financial or medical hardship, blind faith in the police department or any number of other reasons. Twelve jurors have been seated. The 'voir dire' (jury challenges) will continue until 2 alternate jurors are chosen. There are seven women jurors, four of them are Black. There are five men jurors, one is Black. All of the jurors are middle-aged to old and none of them are revolutionaries. The defense has exhausted all of its 60 peremptory challenges while the prosecution has more than 20 left. On March 5th, the 12th juror, a blatant racist middle-aged woman, was seated over the defense's loud objections. Defense motions to have her removed were denied and she remained on the jury.

At this point Chairman Bobby Seale stood up, put his coat on, picked up his brief case and started to leave the courtroom. The pigs asked Bobby where he was going and he replied, 'Back to lock-up'. Ten pigs surrounded Bobby and jumped him in the courtroom. After a brief scuffle to free himself, Bobby was forced back into a seat. He protested to the presiding pig, judge Mulvey, that the racist District Attorney, Marckle, had ordered him into isolation 9 months prior and he had remained there since that time. Also, during the last 9 months, one particular pig whom he pointed out in the courtroom has continuously harassed him. He told Mulvey that he was a racist for allowing that woman to be picked as the 12th juror. Mulvey ordered Bobby out of the courtroom and the pigs removed him. It is obvious that the defense has no control over what type of people will be chosen for the remaining jurors.

Bobby and Ericka are young, Black revolutionaries, but like every other Black person ever tried within the confines of the U.S. empire, they are being subjected to a jury of their non peers. The case of Bobby Seale and Ericka Huggins is the key test of the old pig method of attempting to define the rights and destiny of our people. It is the pig test to see how far they can go, how much we will take. The pigs have always felt, since this case was first created by them, that if they could successfully destroy the Chairman of the Black Panther Party, this example would be so strong as to ward off any or all other people, the People. In other words, it would serve as a notice of the consequences of opposing them, and thereby hopefully halt our struggle, stop our efforts for freedom, in midstream. But when the people made it clear that we recognize this plot from the beginning, they had to devise other methods, and try to divert our attention away from this case.

Knowing this, we, Black people and all oppressed people, must maintain a united front to free Bobby and Ericka. We cannot allow any trick of the pigs to divert our attention from those people and issues that are important to us. We cannot allow ourselves to be confused by increased pig repression and pre-planned, intentional divisive actions by reactionary forces within the community, working along with the power structure. We must reaffirm the strength of our unity to set Chairman Bobby Seale and Sister Ericka Huggins free. For it is certain that Free Bobby, Free Ericka means Free the People.

ALL POWER TO THE PEOPLE

MARCH

FOR BOBBY AND ERICKA AND ALL POLITICAL PRISONERS

MARCH 13,1971 12 NOON

BEAVER POND PARK

NEW HAVEN, CONNECTICUT

MARCH TO THE COURT HOUSE

FOR FURTHER INFORMATION:

IN NEW HAVEN: (203)777-8718
COMMITTEE TO DEFEND THE PANTHERS— NEW HAVEN BRANCH

IN NEW YORK: (212)228-77745
COMMITTEE TO DEFEND THE PANTHERS— NEW YORK BRANCH



BITTER BATTLES TO COME

Twelve years ago, the peoples of Africa and Asia met in the revolutionary capital of the U.A.R. to map out a strategy for the eviction of colonialists from Africa and Asia, and for the liquidation of world imperialism. They formed the Afro-Asian People's Organisation, which soon grew into a great collective - a Movement of the peoples, not only of Asia and Africa, but of the whole of the progressive world.

Today, the Afro-Asian People's Organisation meeting in Council in the new revolutionary capital of Libya, can proudly cast its eyes to the East of Tripoli, to the West, to the African land mass in the South, and even to the North across the waters of the Mediterranean, and will there see great young independent nations growing on the ruins of colonial domination - and all those who participated in the historic meeting of 1958, share the sense of achievement we all feel today, as we enter the dynamic, and highly explosive decade of the 70's.

But even as we survey the world scene from this Northern City of Africa, we not only see the new flags of freedom flying where once Colonialism ruled supreme, we also see the banners of revolutionary anti-imperialist detachments as they engage the enemy in fierce and bitter conflict in different parts of the world. Indeed, this Council meets at a time when, as never before, the strongholds of imperialism, colonialism, neo-colonialism and racism are being challenged, harassed and attacked in a global anti - imperialist offensive which, even in the short space of time since the last meeting of the Council, has assumed a new intensity and a new ferocity, precisely because of the resolute determination of the peace-loving peoples of the world to seize, and retain, their dignity and independence, - a determination which is matched by the equally resolute determination of the imperialists not only to retain what remains of their shrunken empires, but also to re-



Oliver Tambo, A.N.C. President

conquer and nullify the hard-won gains of the national liberation movement, the world Socialist System and the toiling workers and peasants of the world. Thus the struggle of the great and heroic people of Vietnam against U.S. imperialism continues unabated. U.S. intervention in the internal affairs of the people of Indo-China falls into line with Washington's global strategy for domination; the intransigence of Israel in its continued occupation of Arab lands and its denial of the just demands of the Palestinian people has turned the Middle East into an explosive battle ground seriously endangering world peace and security; the courageous people of Guinea Bissau are pushing the NATO-supported Portuguese colonialists out of Africa in the course of bitter armed confrontation, while the Black masses and youth of America wage a militant struggle against racial discrimination, exploitation and U.S. imperialism, with the continuing resistance of the revolutionary people of Cuba and Latin America to the same imperialism; and in the embattled Southern Africa, the peoples of Angola, Namibia, South Africa, Mozambique and Zimbabwe are fighting wars of liberation against an imperialist-backed alliance of Portuguese colonialists, Rhodesian racists and South African fascists.

AN UNFINISHED REVOLUTION

There is clear evidence that imperialism is losing ground, but it is also clear that the bitterest battles have yet to be fought in the course of Africa and Asia and for the complete defeat of imperialism.

It follows from what I have said that the Afro-Asian revolution which AAPSO was formed to accelerate remains, and will yet remain, an unfinished revolution, especially if the mighty anit-imperialist forces continue in their present state of disunity, and if "massive" or "increased" material assistance to fighting peoples ends, where it begins, in speeches and resolutions.

If therefore, I have any message for this Council Meeting, comprising militants and revolutionaries from the battle-fronts of armed conflict it is a simple one -

Firstly,

> With the object of launching a decisive offensive to crush all resistance to the forces for peace and progress, let AAPSO initiate a new and powerful campaign to sink all differences and forge a solid united front to all anti-imperialist forces.

Secondly,

> Let this Council adopt a resolution in which it deplores the fact that the tens of thousands of millions of the peoples of the world who support the national liberation movement cannot provide enough fire-arms, trucks, food, medicine and funds for even the handful of liberation movements fighting against colonialism and racism in Africa.

In conclusion, I wish to salute this Council Meeting in the name of the fighting people of South Africa and to acknowledge the valuable assistance and support given by our independent brothers and sisters in Africa and by AAPSO countries, and by our brothers in the socialist countries in Europe. In particular, I salute the leaders of the new, dynamic and revolutionary Republic of Libya which joined the vanguard of the anti-imperialist forces

continued on next page

CUBAN WOMEN

A STAGE OF INVENTIVENESS AND DRIVE

BY ANA RAMOS
SPECIAL CORRESPONDENT OF PRENSA LATINA



Revolutionary Cuban sister practices for guerilla warfare.

The deafening sounds of bongos, small drums and tambourines filled the Armed Forces "Gerardo Abreu Fontan" social club, where two hundred delegates from the Federation of Cuban Women gathered to analyze the basic policies concerning women in the revolution.

It was an unique and surprising sight. A good many of the delegates present--representatives from the provinces and regions--wore their regular working clothes while others wore the slacks and straw hats of agricultural workers and still others were dressed in the pink uniforms of the children's day-care centres.

A European journalist, searching for the exotic, would have been totally disconcerted during the speech given by one of the Ministers of State when agricultural workers suddenly broke in and started distributing fruits and vegetables from large baskets while singing slogans.

The drums marked the rhythms of a "guaguanco" as Vilma Espin, president of the Federation, climbed to the speaker's platform. The crowd kept silent for a moment as she insisted on the importance of promoting members from the mass base. There was a roaring applause from the assembly when she finished.

A group of women next to me improvised a "conga" and sang: "To work/to study/to defend our freedom/steady and decided by Fidel/we will come through".

"Come on, girl, dance!", one of the delegates next to me suggested, her beautiful face sweated, her skin was very black and she had a red handkerchief on her head. I felt at that moment all the weight of my inhibitions and confess I was unable to endure that pace of uninterrupted euforia.

It was a December afternoon in Havana during what Cubans call "winter", in order to keep the traditional division of seasons. The heat was unbearable those last days of 1970, a difficult year in Cuba, which had started with the ambitious goal of the ten million tons of sugar and had ended with the bitter taste of a task not quite finished.

The meeting's central topic was the incorporation of women into the labour force and the training of female cadres. Both points were obviously closely related to the development of the Cuban economy.

"They are constantly asking us for more cadres"

The Federation of Cuban Women (an organization which has more than 1,300,000 members, or 54 percent of women above 14) is the channel through which women improve their education: in 1970 alone, 24,000 federation leaders and 84,000 housewives joined study-groups, while special courses were given to female agricultural workers.

The principle report to the plenary session pointed out that "there's a constant struggle to eliminate the negative factors affecting the promotion of cadres". In other words: "Family, personal ties and other such problems women confront conspire against their getting ahead".

Why is such emphasis placed on raising the level of the "federadas?" Because, as Vilma Espin explained in her final report, the leadership of the revolution "is constantly asking us for more cadres to fill responsible positions". A recent example is the Ministry of Light Industry: "Fidel raised the point that such a ministry ought to be in the hands of the women's organization"--said Vilma--"so the Federation thought of Nora Frometa (together with an advisory female team) for the job".

The promotion of women to positions of responsibility requires a careful political and cultural educational process. The hundreds of thousands of unprepared women, who are for the first time participating in political activities through the Federation, provides the base of cadres who will eventually be able to fill these jobs. The leadership of the Revolution is aware of the fact that Cuban women, at the triumph of the rebellion, were handicapped in relation to men. Locked-up inside their homes, the feminine population had a much larger percentage of illiterates (56 percent of the total). It was also quite common for women to abandon school after the sixth grade or even earlier, and for only a very small percentage to go on to secondary school. In 1959, therefore, the revolution found a feminine population with a very low educational level.

The tasks prior to promoting women to jobs of responsibility (something which has only been partly accomplished during the last twelve years) was to educate women and later rigorously select the best and prepare them for executive tasks.

To undermine male chauvinism

Among other things, the Federation of women is in charge of social work: it has 10,000 social workers who concentrate on fighting juvenile delinquency and act as school counselors. The Public health brigades have 52,000 Federation members who cooperate with the clinics in carrying out massive vaccinations and so forth. At the base level, more than 211,000 lectures and discussions about health were held with more than two million people attending.

But the F.M.C.'s most important task at present is to incorporate women into the labour force -- a second item which was thoroughly analyzed during the plenary session.

When, in 1959, Cuba initiated the process of economic expansion, it needed the country's entire productive force. However, it was not until 1964, when the large agricultural plans were started, that Cuban women integrated in large numbers into productive labour. It was estimated in 1968, that the feminine labour force had increased 34 percent since 1964. At present, more than 600,000 are actually working.

"There is still a large gap between the number of women working and the total number of women of working age", said the Minister of Labour, Jorge Risquet, in his television speech last July 30th. And he insisted: "We see that there is still a great reserve force, a great difference between the number of women who work and the total number of women of working age". As it is, at the national level, out of each 100 workers, 77 are men and 23 are women.

It's an undeniable fact that the Federation of Cuban Women has made great efforts to incorporate the feminine population into production. Yet parallel to the achievements, the desertion rate -- mostly as a result of family or domestic pressures -- partly conceals the accomplishments.

For example: from October to December 1969 the organization incorporated 140,000 women into the labour force. Of that total, 110,000 kept their jobs, but another 80,000 abandoned theirs during the same period, with a net increase of only 27,000 women in the labour force. "What we obtained" -- explained Risquet to the Eighth National Plenary Session -- "was merely to keep a certain number of women in their jobs, but with a tremendous charge-over and with a tremendous effort to reach that number and then keep them".

During his speech of September 3rd, Fidel asked: "What problem must we solve first? The spirit of work, men's desire to work, or the ideal working conditions? Work! Because the ideal conditions will not be obtained with good will or with good intentions.... But with work!".

Now, this general outline for society at large, which departs from a basic truth (without working, an underdeveloped society will never obtain optimum working conditions) deserves a deeper analysis in the case of women.

In the first place, the superstructure of Cuban society still has the problem of male chauvinism. "Lucia", an excellent film, made by a group of Cuban directors, contains an episode dealing precisely with this problem. In this respect, the ideological work of the F.M.C. is necessary to undermine these prejudices. Rosario Fernandez, Secretary of Production of the organization, commented: "We talk with the women right in their homes, and speak to the men in the assemblies, in the factories. We always find enthusiasm and good disposition among the women; the men (either as fathers, husbands or brothers) resist the idea, but when they are made aware of the fact that the revolution needs women's labor, the majority change their minds". Prejudice, therefore, is not the main problem.

"Housewives into workers"

The greatest barriers are the everyday material difficulties. There are 430 day-care centres in Havana with 43,000 children. During 1970, 42 new centres were established and there are 14 more being built, but it's obvious that the total number does not suffice to take care of all the children of working age women.

If on top of this serious problem we add the difficulties in distribution of foodstuffs which often means standing in time-consuming lines, the insufficient number of worker's dining rooms, the problem of transportation (especially for those who live in suburban areas) it's understandable why many women either quite work or are absent a great deal.

Although the massive incorporation of women into the labor force represents an enormous step towards the liberation of women and helps develop the national economy, if this is not accompanied by the expansion of social services and an effort to eliminate certain prejudices, a new contradiction will arise: women will work in the factories and then return home to their "second-shift", housework.

While these problems are being discussed, the Federation of Women pursues its task with tenacity. During 1970, 115,000 women were incorporated into work. A close cooperation was developed between the "Frente Femenino" (in charge of women's affairs in the unions) and the delegations of the F.M.C. covering that radius of action, to analyze the external causes of labour desertion within a particular center, to incorporate housewives living near-by, to facilitate the delivery of food and the care of factory workers' children, among other aids.

Along with this, the development of the union movement (contact with the workers, studying production problems, encouraging disciplined working habits, etc.) is also an important step to break with prejudices and "proletarize" women or, as Vilma Espin expressed, "to turn housewives into workers".

All these problems were discussed during the plenary meeting. The galety and enthusiasm of the tambourines and drums did not prevent a serious and deep analysis of these subjects which are vital for the Cuban economy, during the plenary meeting of F.M.C.

When I left the "Abreu Fontan" social-club, the words of one of young Federation leaders reverberated in my mind: "These are the most difficult years and one must have energy and inventiveness to overcome them".

(Reprinted from "Direct From Cuba" Magazine - January, 1971 issue)

continued from last page

BITTER BATTLES TO COME

at a crucial moment in the history of the Middle East, and which has already played a historic role in its massive assistance to the struggle of the Palestinian people against Israeli domination. And here it is appropriate to recall the tragic and ill-timed death of one of Africa's political giants and an unequalled leader of his people, the late President Gamal Abdel Nasser. He fell, like the great soldier he was, in the forefront of the fierce struggle for the rights of Man, for justice, for freedom, for peace.

It is our histroic task, as the Afro-Asian People's Solidarity Organisation, to continue that struggle with added vigour until final victory is won.

LONG LIVE AAPSO!

LONG LIVE THE CAUSE OF FREEDOM!

(Reprinted from SECHABA-Feb., 1971's issue-Official Organ of the African National Congress)

THE CALIBER .45, AUTOMATIC PISTOL

One of the most common weapons to be found in the communities of oppressed people is the .45 automatic. The .45 automatic abounds throughout the oppressed communities of the world, because it has been (in one form or another) the standard side arm of the reactionary intercommunalists of the American Empire for 55 years. The weapon was designed by John M. Browning, the famed gun designer. The .45 automatic was orignally manufactured by Colt's Patent Firearms Co. Since its adoption by the military forces of the U.S. Empire in 1911, the .45 automatic has been reproduced and copied in many places.

Many former nations copied the weapon because their economies, and therefore their armies and munitions plants, had fallen into the hands of the reactionary intercommunalists of the American Empire. In other instances the weapon has been copied by revolutionaries who had seized large quantities of .45 ACP (Automatic Colt Pistol) ammunition and needed more weapons in order to make efficient use of the ammo. A good example of "the spirit of the People" is the fact that the National Liberation Front of South Vietnam (so-called Viet Cong) have produced some rough-finished, but excellent functioning, .45 automatics in jungle workshops.

The basic design of the .45 automatic (U.S. Govt. Model 1911 & 1911 A1) has been copied and modified in France, Spain, Argentina, Norway, Taiwan, Britain and Japan. There have been modifications in design and caliber. The basic .45 ACP design can be found in 9mm.,.455 caliber and .38 caliber. A word of Warning: during the 20's and 30's many cheap copies of U.S. revolvers and blow-back automatics were made in Spain. These weapons were made of cheap material and earned a reputation for Spanish-made arms as Spanish "Booby Traps". But the firms of Llama and Star; Bonifacio Echeverria S.A. made weapons and still do. Many foreign-made commercial .45's are now available in the U.S.

Domestically, there are the government models and several commercial models available. The original government model designated as "Automatic Pistol, caliber .45, M1911" was initially manufactured by the Colt firm. Since that time, many U.S. firms have become involved in the manufacture of the weapon and by the early 1960's had produced over 2,400,000 -.45's for the government alone. In addition, hundreds of thousands have been exported for commercial sale and for arming puppet troops and mercenaries all over the world.

The fact that this weapon is widely used by the peoples' oppressors makes it readily available to oppressed people and makes mastery of this weapon a necessity for all those who would make a serious bid for freedom. Many of us have come to know the weapon while serving as mercenaries for our own oppressor. This is especially true of those segments of oppressed people that have usually become the front-line troops and cannon fodder in the U.S. Empire's oppressive wars. On the other hand, people who have little or no knowledge of hand guns would tend to discount Automatic Pistols as combat weapons. This is caused as much by T.V. as it is by the fact that most pig departments that make up the first wave of the peoples' oppressors use Revolvers. But on the other hand the standard handgun for almost every army in the world today, is some kind of automatic pistol. Any human being who reaches that point where the reactionaries have forced him to exercise that basic human right - the right to self-defense for himself and all mankind - should do so with whatever is available and should not let television mentality make him forget or ignore one of the most available of all combat handguns - the .45 Automatic Colt Pistol.

Another factor in a lot of peoples' evaluation is the myth that the automatic (and in particular the .45 Automatic) is not an accurate weapon. No weapon is accurate if a person does not know how to shoot it and does not practice regularly to keep in tune and improve their already acquired skill. Of all the weapons in the "Small Arms" category, the "Handgun" is the most difficult to master but anyone who can master the SCIENCE of shooting well with a revolver can do the same with an Automatic and vice-versa.

THE DIFFERENT TYPES OF .45's

The Government ".45" as first manufactured was improved in 1926 and even through the design differences are not glaringly noticeable, the changes are important.

After the practical evaluation in WWI, the government requested (1921) and got certain changes in the M1911. The altered design was adapted in 1926 and termed the M1911A1. The alterations were:

A. The too narrow front-sight of the M1911 was widened.

B. The noch in the rear sight was widened correspondingly.

C. The Tang in the grip safety was extended to afford better protection to the shooter's hand. It also affords better seating of the weapon in the hand.

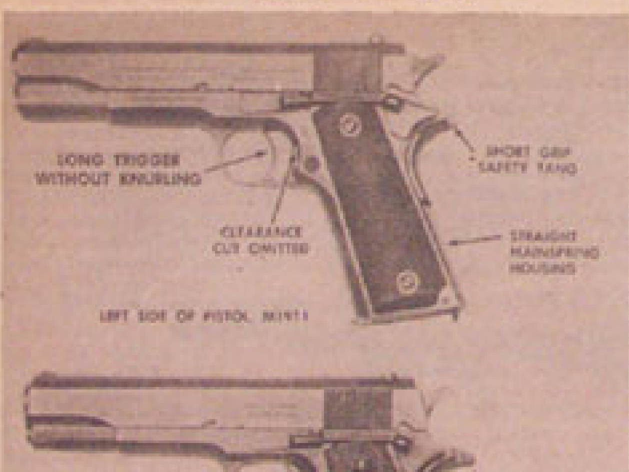
D. The main spring housing was knurled and curved for a better fit in the shooter's hand.

E. Clearance cuts where added on the both sides of the receiver to make it easier for the trigger finger to reach the trigger, whether the shooter was right-handed or left-handed.

F. The face of the trigger was cut back and knurled. The knurling cut down on the possibility of the trigger finger slipping or sliding on the trigger. The parts are interchangeable on both models.

Clearly the model 1911A1 would be a more desirable weapon if one had a choice. Any such weapons liberated from the oppressors' forces today would in all likelihood be the 1911A1.

TWO TYPES OF .45'S



Pistols, Automatic, Caliber .45 M1911 and M1911A1, showing differences between models.



Top view of pistols showing differences in sights between M1911 and M1911A1.

CALIBER .45 MODEL 1911A1 AUTOMATIC PISTOL



NOMENCLATURE

1. Front Sight.
2. Barrel.
3. Barrel bushing.
4. Slide
5. Receiver
6. Slide stop (to lock slide to the rear in the open position).
7. Trigger guard.
8. Trigger
9. Magazine release button.
10. Ejection part
11. Rear sight.
12. Hammer.
13. Safety.
14. Grip safety
15. Curved main spring housing
16. Grip; stocks are on either side of grip, and the bottom of the grip is termed the "butt".

Aside from the gun models and foreign makes there are some good commercial models available. Manufactured along the same general designs, these civilian models have many extras. These extras include lighter weight, better craftsmanship, more compact design, some have adjustable rear sights, and most have more built-in accuracy. Naturally, you've got to pay more for them.

A word about ammunition. If you lack the time, knowledge, or seed-money to become involved in re-loading (making you own) ammunition, then your best bet is to use military surplus (Ball Ammunition) for practice and use a commercial Hollowpoint bullet (trade-name, Speer, Norma, or Super-Vel) on the Freedom Job. REMEMBER: Hollowpoints are meant to be meat-mashers and not metal piercers; and handguns are meant for individual self-defense and not generally meant for a self-defense group to use in assaults on oppressors when the revolutionaries can pick the time and place.

Power To The Good Shooters

NEXT WEEK.......................
ASSEMBLY AND DISASSEMBLY OF THE .45 CALIBER, AUTOMATIC PISTOL.

October 1966
Black Panther Party
Platform and Program

What We Want
What We Believe

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man's right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. **That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.** Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.**



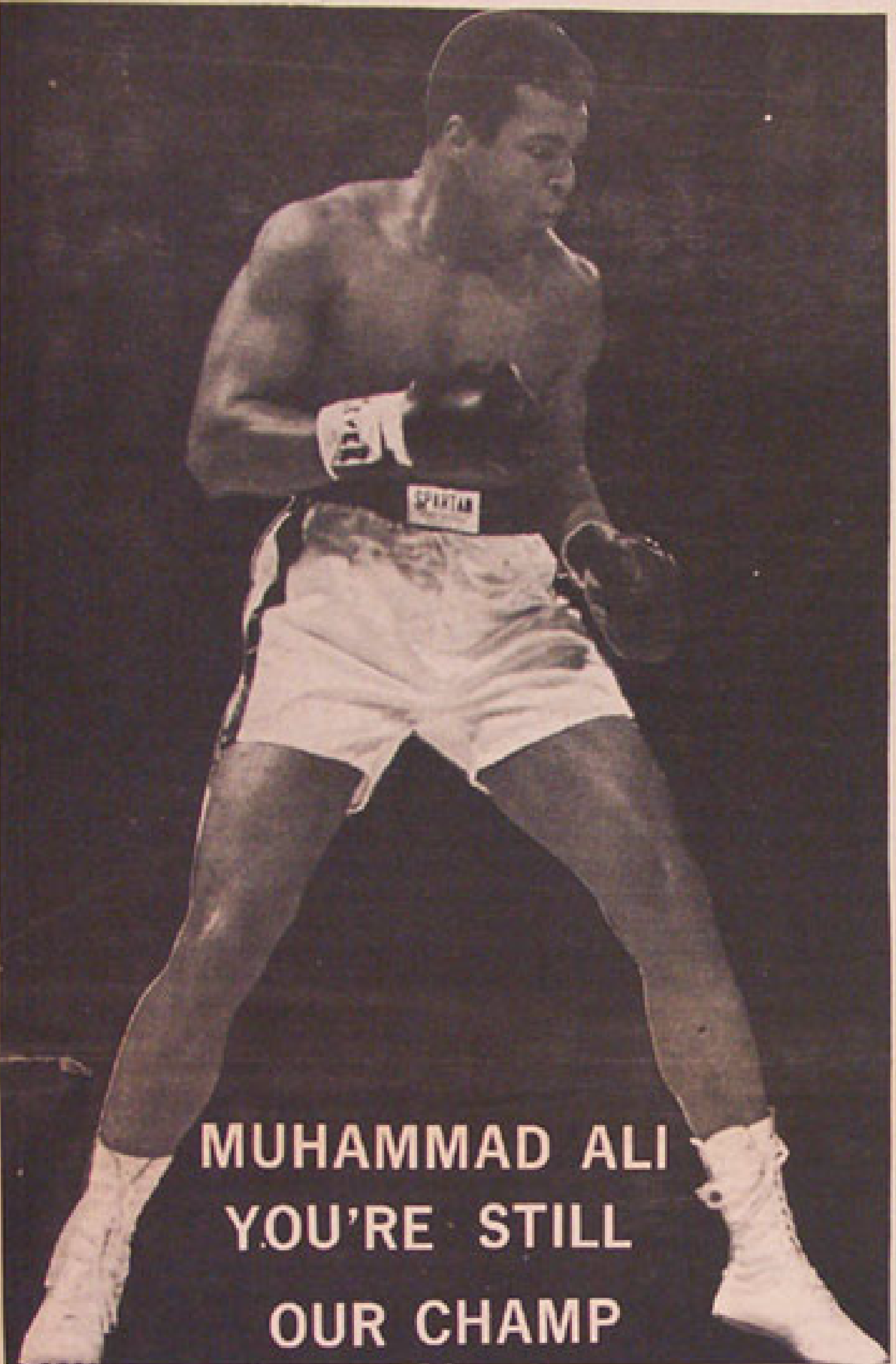
COMMUNITY INFORMATION CENTER IN WEST OAKLAND HAS MOVED TO A NEW LOCATION

THE BLACK PANTHER PARTY COMMUNITY INFORMATION CENTER IN WEST OAKLAND HAS MOVED FROM 1690 10TH STREET TO 1674 11TH STREET. THE PHONE NUMBER WILL REMAIN THE SAME (465-7089).

A FREE HOT BREAKFAST IS SERVED THERE EVERY SCHOOL MORNING FROM 7:30 TO 8:30; AND THERE ARE MEDICAL INFORMATION SESSIONS EVERY THURSDAY BEGINNING AT 8:30 P.M.

THE CENTER IS OPEN EVERY DAY -- WE NEED YOUR SUPPORT OF THESE SURVIVAL PROGRAMS. YOUR SUGGESTIONS, CRITICISM AND HELP ARE VITALLY NEEDED NOW!

ALL POWER TO THE PEOPLE!



Huey would say, "a newspaper is the voice of a party, the voice of the Panther must be heard throughout the land."

We found we as citizens of this country were being kept duped by the government and kept misinformed by the mass media.

The Black Panther Party Intercommunal News Service was created to present factual, reliable information to the people.

The Black Panther Party Intercommunal News Service is the alternative to the 'government approved' stories presented in the mass media and the product of an effort to present the facts, not stories as dictated by the oppressor, but as seen from the other end of a gun.

ALL POWER TO THE PEOPLE!

SEIZE THE TIME!

RULES OF THE BLACK PANTHER PARTY

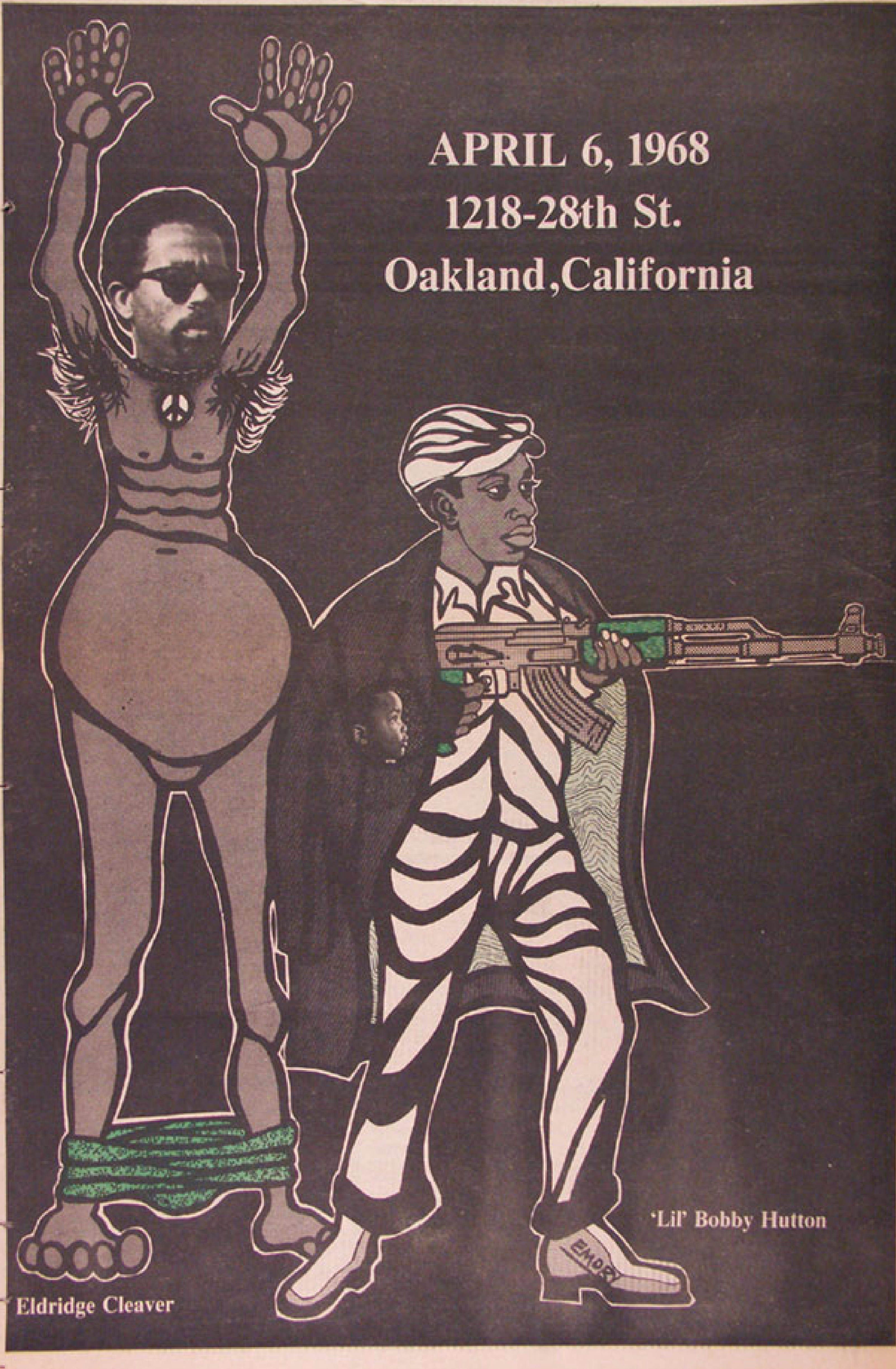
CENTRAL HEADQUARTERS 1048 PERALTA STREET OAKLAND, CALIFORNIA

Every member of the BLACK PANTHER PARTY throughout this country of racist America must abide by these rules as functional members of this Party. CENTRAL COMMITTEE members, CENTRAL STAFFS, and LOCAL STAFFS, including all captains subordinate to either central, state, and local leadership of the BLACK PANTHER PARTY will enforce these rules. Length of suspension or other disciplinary action necessary for violation of these rules will depend on central, state or state area, and local committees and staffs where said rule or rules of the BLACK PANTHER PARTY WERE VIOLATED.

Every member of the Party must know these verbatim by heart. And apply them daily. Each member must report any violation of these rules to their leadership or they are counter-revolutionary and are also subjected to suspension by the BLACK PANTHER PARTY.

THE RULES ARE:

1. No Party member can have narcotics or weed in his possession while doing Party work.
2. Any Party member found shooting narcotics will be expelled from this Party.
3. No Party member can be DRUNK while doing daily Party work.
4. No Party member will violate rules relating to office work, general meetings of the BLACK PANTHER PARTY, and meetings of the BLACK PANTHER PARTY ANYWHERE.
5. No Party member will USE, POINT, or FIRE a weapon of any kind unnecessarily or accidentally at anyone.
6. No Party member can join any other army force other than the BLACK LIBERATION ARMY.
7. No Party member can have a weapon in his possession while DRUNK or loaded off narcotics or weed.
8. No Party member will commit any crime against other Party members or Black people at all, and cannot steal or take from the people, not even a needle or a piece of thread.
9. When arrested BLACK PANTHER MEMBERS will give only name, address, and will sign nothing. Legal first aid must be understood by all Party members.
10. The Ten Point Platform and Program of the BLACK PANTHER PARTY must be known and understood by each Party member.
11. Party Communications must be Central and Local.
12. The 10-10-10-program should be known by all members and also understood by all members.
13. All Finance officers will operate under the jurisdiction of the Ministry of Finance.
14. Each person will submit a report of daily work.
15. Each Sub-Section Leader, Section Leader, Lieutenant, and Captain must submit Daily reports of work.
16. All Panthers must learn to operate and service weapons correctly.
17. All Leadership personnel who expel a member must submit this information to the Editor of the Newspaper, so that it will be published in the paper and will be known by all Chapters and Branches.
18. Political Education Classes are mandatory for general membership.
19. Only office personnel assigned to respective offices each day should be there. All others are to sell papers and do Political work out in the community, including Captains, Section Leaders, etc.
20. COMMUNICATIONS--all Chapters must submit weekly reports in writing to the Central Headquarters.
21. All Branches must implement First Aid and/or Medical Cadres.
22. All Chapters, Branches, and components of the BLACK PANTHER PARTY must submit a monthly Financial Report to the Ministry of Finance, and also the Central Committee.
23. Everyone in a leadership position must read no less than two hours per day to keep abreast of the changing political situation.
24. No Chapter or Branch shall accept grants, poverty funds, money or any other aid from any government agency without contacting the Central Headquarters.
25. All Chapters must adhere to the policy and the ideology laid down by the CENTRAL COMMITTEE of the BLACK PANTHER PARTY.
26. All Branches must submit weekly reports in writing to their respective Chapters.


APRIL 6, 1968
1218-28th St.
Oakland, California
'Lil' Bobby Hutton
Eldridge Cleaver
EMORY